



Mr. *Maccarty's*
TWO
DISCOURSES
On the late
Publick Fast.



Mr. J. J. J. J. J.
TWO
DISCOURSES

Public Fair

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*The Advice of Joab to the Host of Israel, going
forth to War, considered and urged,*

288

IN TWO

DISCOURSES

Delivered at Worcester, April 5th, 1759.

BEING THE

Day of the publick annual Fast,

Appointed by Authority,

AND THE

Day preceeding the General Muster

OF THE

Militia throughout the Province,

FOR THE

Inlistering Soldiers

FOR THE

Intended Expedition against CANADA.

By *Thaddæus Maccarty, A. M.*

Pastor of the Church there.

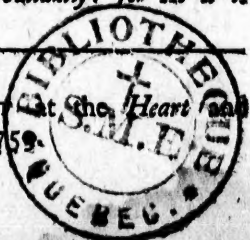
11. Chron. 14. 8, 11.—*And Asa had an Army of Men that bare Targets and Spears, out of Judah three hundred Thousand, and out of Benjamin, that bare Shields and drew Bows, two hundred and fourscore Thousand: All these were mighty Men of Valour. And Asa cried unto the Lord his God, and said, Lord it is Nothing with Thee to help, whether with many, or with them that have no Power:—help us O Lord our God: for we rest on Thee, and in thy Name we go against this Multitude.—*

Psaln 108. 13. *Through God we shall do valiantly: for He it is that shall tread down our Enemies.*

BOSTON:

Printed by THOMAS and JOHN FLEET

at the Heart and
Crown in Cornhill, 1759.



Bibliothèque de Québec
Le Séminaire de l'Université
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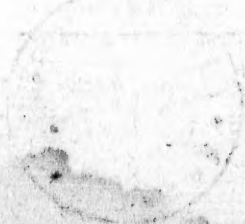
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The Advice of Joab to the Host of Israel, going forth to War, considered and urged.



II. SAMUEL 10 Chap. 12 Verse.

BE of good Courage, and let us play the Men for our People and for the Cities of our God; and the Lord do that which seemeth him good.

THIS Chapter gives us an Account of a War which David had with the Ammonites and the Syrians who were in Alliance with them.—The Occasion was this—Nahash the King of Ammon, who had shewed Kindness to David, died,—David, desirous of keeping up a friendly Correspondence with his Son Hanun, who succeeded him in the Kingdom, in a generous and respectful manner, sent his Servants, some of his prime Ministers it is like they were, to condole with him and comfort him upon the Death of his Father; and perhaps to tender him his good Services, or to enter into or renew his Alliance with him. But when the Ambassadors came, who should have been received and treated with a Respect and Dignity becoming their high Office; thro' the Insinuation of *the Princes of the Children of Ammon*, as they are called in the 3d Verse, as tho' they came upon a bad Design, to search the City and to
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spy it out, that so they might overthrow it, they were, I say, upon this Insinuation, treated with most shameful Indignity, as you may see in the 4th Verse — *Wherefore Hanun took David's Servants, and shaved off the one half of their Beards, and cut off their Garments in the Middle, even to their Buttocks, and sent them away.*

“ They themselves (says one) were Men of Honour,
 “ and much more so, as they represented the Prince that
 “ sent them; they and their Reputation were under the
 “ special Protection of the Laws of Nations; they put
 “ a Confidence in the Ammonites and came among them
 “ unarm'd, yet Hanun used them like Rogues and
 “ Vagabonds and worse —

This shameful Treatment of David's Ambassadors, was an open Defiance of him and a Challenge to War. — Conscious how vilely they had affronted him, and how daringly they had challenged him to War, without any more ado, the Ammonites are preparing to enter the Lists with him, v. 6 — *And when the Children of Ammon saw that they stank before David, the Children of Ammon sent and hired the Syrians of Beth-rebob, and the Syrians of Zoba, twenty thousand Footmen, and of King Maacab, a thousand Men, and of Ish-tob, twelve thousand Men.* “ The Ammonites gave the Affront first, and they were the first “ that raised Forces to justify it.” — Had they, sensible of their Error, been disposed to make Satisfaction to David in an honourable Way, doubtless he would have accepted it, and so the Sword had remained in its Scabbard. But when they are desperately resolved to stand by what they had done, by raising their Forces for War, no wonder that it stirs up the Resentment of David, and puts him upon raising his Forces too to encounter with them. — The Ammonites might have easily foreseen, how that the abuse of the Ambassadors would stir up the Resentment of their King, whom they personated; and how also that they were

were unable of themselves to cope with him, should he raise his whole Force and come out to War against them, And indeed they were sensible of the inequality on their Side, for they were obliged to hire Forces from other Nations into their Service, as in the 6th v.—

When David heard how that the King of Ammon had raised his Forces to attack him, he at once raised his to speak with him in the Gate, v. 7. — Joab was the General of David's Army upon this Expedition. And by the account we have of him in the following Verses, it appears that he was a wise, a prudent, a courageous and a pious General; Qualifications which are very necessary in every General, as much under God depends upon them, as to the Issue and Event of Campaigns; Qualifications, which at this Day are in a very eminent, distinguishing Manner to be found in THE ILLUSTRIOUS KING OF PRUSSIA. And these are Qualifications which are also necessary, not only in Generals, but in Officers under them, especially in those of the principal Rank.

Such was the Skill, Conduct and Valour of the General of David's Forces, that he entirely routed the Enemy and gained a compleat Victory over them, as the following Part of the Chapter before us gives us the Account.—

The Words I at first read to you, as a proper Theme of Discourse upon this Occasion, present us with the animating, manly, religious Address, that Joab made to the Hosts of Israel * now mustered for the Battle with the Ammonites

* It looks, taking the Words with what immediately preceeds, as tho' this Address was made only to Abisshai.—But if it was more directly made to him, yet it may be, that it was in the Audience of the Troops that he thus address'd him; that it was in Consideration of the high Post he was in, that when he would animate them, he directed his Speech to him, as having a principal Command in the present Expedition. Accordingly Expositors consider this Address as made not only to him, but to all the Forces. Agreeably in this Latitude I have considered it in these Discourses.

Ammonites and their Confederates — *Be of good Courage, &c.* And no Doubt, it took good hold of them, and was happily influential upon their Conduct in the important Affair they were engaging in. — I shall read to you from the 8th Verse — *And the Children of Ammon came out, and put the Battle in Aray at the entring in of the Gate; and the Syrians of Zoba, and of Reboh, and Ish-tob, and Maacab, were by themselves in the Field. When Joab saw that the Front of the Battle was against him before and behind, he chose of all the choice Men of Israel, and put them in aray against the Syrians. And the rest of the People he delivered into the Hands of Abishai his Brother, that he might put them in aray against the Children of Ammon. And he said, if the Syrians be too strong for me, then thou shalt help me; but if the Children of Ammon be too strong for thee, then I will come and help thee.* Here you see his Skill in the Disposition of the Army under him, and of the Provision he made against such and such Emergencies. — So acquainted was he with the Art of War, as to plan out the Campaign in the most advantageous Manner, so as that, humanly speaking, Success might be ensured — But yet after all, as our Text shows us, he has his Eye, as a religious General, principally to God, whose is the Battle. *The Lord do that which seemeth him good.*

Were I this Day preaching before Generals and principal Officers, I should doubtless take Occasion to set before them Joab, as an Example of Military Skill and Conduct; to set before them his Courage and Piety, and propose this Example to their Imitation. — But I have not to do with Generals and principal Officers, but with private Centinels — And as there are some of you of this Rank, who will be called to go forth into the intended Expedition against Canada, so the Words of my Text will furnish us with Matter proper for you in your Station and Capacity. —

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The Speech which this excellent General of King David's made to the Host of Israel, may very properly be made to you, who shall go forth in this great but very necessary Expedition—*Be of good Courage, &c.*

Observable is the Manner of this Address which Joab made to these Hosts; *Be of good Courage, and let Us play the Men &c.*—You see he considers himself as interested in the Affair—Let *Us* play the Men.—He did not content himself with his honourable Title as General—nor was it for the sordid Principle of Gain, that he undertook the Office; not caring how the Expedition turned out, so that he might make a Purse of his Commission.—It is a Pity that ever there should be any Officers that should be influenced from no higher or worthier Motives, than merely Honour or Profit; that, when their Country and all its dear and important Interests lie bleeding and gasping, and the most vigorous Measures are necessary to prevent its Death and restore it to Health and Vigour, any that wear Commissions and fill Posts of Importance, should be unaffected as to the publick Good, and care little or nothing as to the Issue and Event of a Campaign; that they should have nothing further in View than to aggrandize themselves and receive the Pay of their Country.—Their King and their Country, and I may add, their God too, expect other Things—that they fill their Posts with Honour, and that they discharge their important Trusts with all Fidelity.—And if they do so, they take the readiest Course to obtain Honour amongst Men, to be accepted and applauded by the Multitude of their Brethren, and which is a Consideration of greater Importance still, to be accepted of God.

No doubt David was well satisfied as to the Qualifications of Joab for the General of his Forces upon this important Occasion, and therefore appointed him to this high and important Office. Nor was he at all deceived as to this Matter. For in what a noble, generous and worthy

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Manner does he speak to the Host of Israel, now they are going forth against the Enemy? *Be of good Courage, and let us play the Men, &c.* He designed perhaps to head the Army himself when he came to the Engagement with the Enemy, at least his own Division of it (for his Brother Abishai had one Division) or if it was not Prudence to expose himself in the Heat of Battle, as his Fall might occasion great Confusion in the Army and endanger a Defeat; yet doubtless he would be so posted, as to direct all their Motions and Attacks, to enliven and urge them on, so as that upon the whole the Enemy would be routed and vanquished.—

However this may be, yet it is plain, he looked upon himself as interested in the present Affair, and is determined to exert himself so as to bring it to a happy Issue—*Let us play the Men.*—It is plain that Joab by this Speech he made to them, did not look upon the Army under him as a parcel of Slaves—When he called upon them to do their Duty in the present Expedition, he did not come upon them in a rough, domineering, imperious Manner, swearing at them, and cursing and damning them, and smiting them—But he comes to them as Men—treats them with Civility and Decency.—He had a Right indeed to form the Plan of Operation, as we find he did with his Brother—He had a Right to command his Soldiers and to direct them in the Expedition; and they had no Right to oppose his Measures—He must be presumed to be the best Judge of what was fit and proper, and then he had a Power vested in him by his King. They had no Right to dispute his Authority, but it was their Duty to submit to him, as it is of all Soldiers to their principal Officers. For what would be the Consequence? What dreadful Confusion would ensue, if every one was to set up for himself to do what was right in his own Eyes, without any to controul him?—

But

But then, tho' he was sensible of the Power he was vested with, and of the subjection which the Soldiers in the Army owed him; yet he is disposed to treat them in a kind, civil, and humane Manner.—And there is doubtless a great Propriety in this.—For what are the bravest Generals and Commanders without their Soldiers? 'Tis by their Activity that Exploits are performed. 'Tis by their Instrumentality, that they obtain the Honours and the Rewards of Conquerors. Nothing then can be more reasonable and proper than that they should be treated by their Superiors with Kindness and Humanity in every Shape. And doubtless were they always to be so, they would be more likely to honour and respect their Superiors, to be more tractable and obedient to them—hereby they would be more likely to be encouraged in their Duty, and to do it to good Purpose.

Whatever Exceptions there may be of some of a base, fordid, ungenerous turn of Mind, yet in all Societies, whether Civil or Military, it is very generally the Case, that where Superiors rule with Moderation and Kindness, they are obeyed with Freedom and Cheerfulness, and no Difficulties tho't too much to encounter to testify their Love and Respect to them, and to do them Honour.—

But I will no further enlarge upon these Matters, but proceed to the Consideration of this excellent Speech which Joab made to the Host of Israel: *Be of good Courage, &c.*

And in the first Place,

What Joab here says, supposes the Lawfulness and Necessity of taking up Arms, or engaging in an Expedition, sometimes at least.—

From the Account we have in the Chapter before us, we find King David mustering his Forces to go forth to

War against the Ammonites. And the Speech which his General made to them in our Text, supposes that they might lawfully go forth.—'Twas as much as if he had said—Now ye are called to go forth to War, behave like Warriors, if you would accomplish the End designed, viz. the subduing and vanquishing the Ammonites and their Allies—*Be of good Courage and let us play the Men.*

We have taken Notice how David was insulted and boldly defied by the Ammonites in the Treatment of his Ambassadors; and how that thereupon they mustered their Forces to come out against him to invade his Kingdom and if possible to overthrow it. And was this now patiently to be born? And no Measures used in order to prevent all this Mischief designed against him? Was he not obliged by all the Laws of Reason, yea and of Religion too, to endeavour to save himself and his People from the threatned Ruin?

The Ammonites, it is plain, were the Aggressors in this War—Without any Provocation was David insulted and defied by them and threatned with an Invasion.—They were therefore very culpable, and justly rendered themselves obnoxious to David's Resentment—And David could not consistent with the Principles of Honour, Reason or Self-Preservation but unsheath the Sword and go forth against them.

The Sword is not to be drawn at Random—put of Caprice and Humour, to gratify Men's Ambition, to raise themselves to Grandeur, to be celebrated for their Exploits and to build themselves up upon the Ruins of their Fellow Creatures, who by the all-disposing Providence of God, have an absolute Right not only to their Lives but to their various Properties and Enjoyments.—But yet the Sword has been often drawn and all the Horrors of War have been felt from such base and unworthy and unjustifiable

justifiable Motives as these—The unbounded Lust after Power and Dominion—The insatiable Thirst after Fame, and the Avarice of Princes, has from Age to Age, involved Kingdoms and Nations in the most distressing Wars, in which Thousands and Millions of Mankind, quietly enjoying what the God of Nature has put them in Possession of, have fallen a Sacrifice, or been reduced to Beggary and Slavery.—And altho' such have often accomplished their Ends and gain'd their Point, and their martial Achievements have been highly celebrated by servile Flatterers, and handed down to succeeding Generations, yet it is but a false Grandeur after all that they have attain'd to.—To over-run and depopulate Kingdoms, to distress and ruin Mankind—to butcher them by Thousands and Millions, and all this to be celebrated as great and glorious, as heroick and mighty Conquerors! Call you this true Glory? Verily, it is to the lasting Shame and Reproach of Princes. What are such, but like the Lions and Tigers, tearing and devouring all before them? And yet even these Beasts of Prey are not wont to fall upon those of their own Species; but to maintain a Sort of Friendship and good Agreement amongst themselves—But Men, from whom other and better Things may be expected, considering their Elevation above the brutal World, can bite and devour one another, and make Thousands miserable to gratify their Ambition and Avarice.—What a Shame and Reproach is this to human Nature! and how wretchedly sunk and degenerated is it!

The Aggressors in every War are most certainly culpable. There can be no Dispute of this. There's no Argument that can be fetched from Reason or Revelation that can justify Princes in entering into a Quarrel with their Neighbours, invading their Dominions, molesting their Subjects in their Possessions, their Trade, their Religion, captivating and killing them.—It is a vile and wicked Thing in them, if at any Time they take
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it into their Heads to be thus injurious to them, and commence Hostilities and Outrages upon them.—This has often been the Case since David's Time.

But now, when a Nation or Land are thus molested and injured and abused, what is to be done by them? Are they quietly to submit to these Abuses and Injuries? suffer their Enemies to carry their Schemes into Execution? suffer themselves to be over-run by them, to be destroyed, or dispossessed and enslaved? Can it be thought that they are obliged to this? Would this be manly and rational? Would it be acting like Beings whom the great Author of Nature has endued with a Principle of Self-Preservation? Verily, it can't be pretended,——

Altho', as I observed before, the Sword is not to be drawn at Random, yet when the State of Affairs is, as I have just said, most certainly it may and ought to be drawn.

David thought so when the Ammonites commenced Hostilities against him, and I might mention other Scripture Instances, were it necessary.——

An injured and oppressed People, whose Destruction and Overthrow is aimed at by unreasonable Men, ought to stand upon their Defence, to maintain their Ground, and not tamely submit to their IncurSIONS and Violences.—The inferior Creatures, some of the weakest of them will stand upon their Defence when assaulted, such is the Instinct implanted in them by the God of Nature. And the Principle of Self-preservation is implanted in the Breasts of human Beings, and agreeable to the Design of the Author of it, ought to exert itself, especially in the Case we are considering. Unreasonable Enemies are vigorously to be opposed and resisted in their Designs and Attempts, and they ought earnestly to endeavour to keep Possession of their dear and sacred Things, and to frustrate

frustrate the deep laid Schemes and Plots of their Enemies, who are restless and busy to deprive them of 'em.—

But then is this all that is to be done? Are they to wait for the approach of the Enemy and till they strike the Blow? This surely would be ill Policy. What vast Advantage would an Enemy gain, were they suffered without any Molestation, to invade a Country and to begin their Hostilities? Would not this go far to ensure them the Conquest?

So that in order to frustrate the Designs of Enemies and to prevent their doing Mischief, it is sometimes absolutely necessary, that Forces and Armies be raised to march forth against them, to harass and perplex them, to curb and restrain them, and so to prevent them from performing their designed Enterprizes. It may very often be comparatively easy to prevent Evils, but very hard to remedy them. And this Maxim is doubtless as emphatically true in the present Case as in any other that can be named.

When the Well-being and even the Being of a Country is at Stake, surely none can be at a loss whether it is not proper and expedient to endeavour to prevent its Ruin. And an't the Men who are plotting and contriving this, and exerting themselves to effect it, an't they, I say, to be restrained, if possible? And in order to this, ought not Forces and Armies to march out against them and invade their Territories, and if not to put them to the Sword yet, if possible, to wrest the Sword out of their Hands? But so they may be obliged to act a different Part from what they have done? In short, to reduce them to Reason and a better Conduct, or totally to destroy them? Surely this Case will not admit of any Dispute.—I might go on further to illustrate it, were it necessary, but what has been said may suffice here.

I now

I now proceed,

Secondly, To consider the Advice itself which Joab gave to the Host of Israel, now they were going forth to War. *Be of good Courage, and let us play the Men.*

He himself was doubtless a Man of true Courage and Fortitude. And as he looked upon it to be a very necessary Qualification in a Soldier, so he is desirous of heartning and animating his Forces. He would have them courageous, and manifest that they were so when they come to encounter with the Enemy, by their bold and gallant Behaviour. *Be of good Courage and let us play the Men.* Let us shew that we are Men of Fortitude and Bravery.

The most numerous Army, and composed of Men of a gigantick Stature, will bring little to pass in the Want of true Courage and Fortitude—I say true Courage.—“For true Courage is a very different Thing from a Flush of animal Spirits or a Firmness of Fibres in the Heart or Brain. ’Tis a moral Virtue. It must have its Foundation in Reason, yea, in Religion which is the best Reason, or it subsides into Stupidity or foams up in Phrensy.”—It is written in the Prophet Daniel § *That the People that know their God, that know him in a practical Manner, shall be strong and do Exploits.* Shall be inspired with Courage and play the Men. It is written also, that *the Righteous are bold as a Lion.* † Their Faith in God, in his Being, Perfections, Providence and Promises; their Trust in Him, and reverential Regards to Him, makes them magnanimous and intrepid, and urges them on to the hardest Enterprises.—What a noble Account does the Apostle to the Hebrews * give us of some of the Old Testament Saints and Prophets; of

§ Chap. 11. 32. † Prov. 28. 1. * Chap. 11. 32. &c.

of their Faith, of their Valour and of their Success? Of Gideon and Barak and others? *Who thro' Faith subdued Kingdoms.—Out of Weakness were made strong, waxed valiant in Fight, turned to Flight the Armies of the Aliens?* Possess'd of a Principle of Religion, how valiant and victorious were they?—There was no Duty but they would engage in, no Difficulty but what they would surmount. We have a glorious Instance of Courage and Fortitude in King David, when but a Youth and a Stripling, in his encountering the Giant of Gath, and his Courage had its Foundation in Religion. 'Twas this that inspirited him, notwithstanding his Inequality as to Stature and warlike Weapons. Only with a Sling and a few Pebbles he goes out against him. And in what a gallant and heroick Manner does he address him, and in the Spirit of Religion too? *Thou comest to me with a Sword and a Spear and a Shield; but I come to thee in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied* * And we may see his glorious Courage and Fortitude and his Religion as the Spring of it in the 27th Psalm at the Beginning.—

So that when Soldiers go forth upon an Expedition, it is not only necessary, that they be well equipt with military Weapons, and that they understand how to use them; it is not sufficient that they know how to perform the Exercises of a common Training-Day at home, but they must be Men of Courage and Fortitude, if they would be good Soldiers; and in order to this they must be Men of Religion—have such a Faith and Trust and Reverence for the glorious God, as possessed the Hearts of those ancient Worthies, we just spake of.

What a Token for Good would it be, if this was generally the Case with them? But many there are that imagine Religion is of no Importance in the military Life, that it rather makes Men Cowards than bold and cou-

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rageous:

* 1. Sam. 17. 45.

rageous: "That a Man will never (as one speaks) make
 "a gallant, brave, bold Fellow in the Army, till he has
 "thrown off all Veneration for the Deity, and all Regard
 "for Religion; that he will never dare to look his Ene-
 "mies in the Face, unless he be so horribly impious as
 "to fly in the Face of his Maker; nor to storm a City,
 "or enter a Breach, till he storm Heaven itself, with his
 "horrid Imprecations and blasphemous Oaths. All they
 "desire is, to have good Guns and Swords; a good Ge-
 "neral, a well disciplin'd Army and compleat Artillery;
 "and then shew them their Enemies. They trust in
 "their own Bow, their Swords, Guns, Bombs, Cannon,
 "Ships and Horses, because they are many: They trust
 "in their own Prowess and Policy, Strength and Con-
 "duct, and what in an heathenish Manner, they call
 "their *good Fortune*."

But there is no true Courage and Valour in all this.—
 There's nothing but Rashness and Madness and Phrensy,
 —and an Army that is composed of this sort, are no more
 to be celebrated as Heroes, than the War-Horse that rush-
 eth into the Battle, that foams and rages and drives on
 thro' Fire and Smoke, and Swords and Cannon, without
 any Thought or Consideration.

Many great and notable Exploits have, no Doubt, been
 done where Armies have had little or nothing of Religion
 mong them.—But this is no Argument why Armies should
 not be religious, and that Religion is not the proper
 Foundation of Courage, that Qualification which is so
 necessary in order to their performing great and notable
 Exploits.

If Soldiers would *quit themselves like Men and be strong*,
 they must *stand fast in the Faith*. In this Case they will
 not be under a slavish Fear of their Enemies, when they
 enter the Lists with them in the Field, or when they
 attack

attack their Forts and Cities, however strong they may be, and however formidable the Military Apparatus of them may be.

If Soldiers are Men of Religion, let it be noted they will be Men of Prayer, nor will they forget to pray when they are going to fight and actually come to the Charge. " They can wrestle with God at the same Time that they are combating with Men.— They can shoot up their Prayers to God in the Heavens, while they are discharging their Shot upon the Enemy in the Field. They know that fervent, believing Prayer can do more and greater Execution than Guns or Swords.— This engages the Presence of God with them " And if the Lord is on their Side, they need not fear the Faces of their Enemies.— The Lord is with them in the Day of Battle, while they are with him, religiously acknowledging him and depending upon him.— He is with them to guide them into those Measures that are most suitable to annoy the Enemy and discomfit them—to teach their Hands to War and their Fingers to fight—to direct every Shot they send—to shield and guard them, to cover their Heads and save them from falling.

If God is thus with them while they religiously acknowledge him, pray to him, and trust in him, how must this animate their Spirits and make them bold as Lions? In this Case, they stand in no Need of Drums and Trumpets, of none of those Arts that are used in War to flush Men's Spirits and urge them on to the Fight.— As much as Religion is out of Fashion in Armies, yet it is capable of the strongest Proof that it is the proper Basis of true Fortitude ; that it makes the best Soldiers, the most valiant Heroes.— I will just add here—That Courage and Fortitude is necessary to Success and Victory.— This indeed is of the Lord.— And the Race is not always to the swift nor the Battle to the strong— But yet is it not much more likely than otherwise, that God will give

Success and Victory to courageous, religious Armies? Surely if we consider the Matter both in a natural and a moral View, such Soldiers and such Armies bid the fairest to have their Expeditions crowned with Success.

No Doubt but Joab's Forces whom he addresses in our Text, were of good Courage and play'd the Men, in their encountering with the Ammonites—That they were, as is said of the Gadites, *Men of Might and Men of War fit for the Battle, that could handle Shield and Buckler, whose Faces were like the Faces of Lyons.* And I may add, their Hearts too, full of Spirit, Courage, Undauntedness and Resolution, *and as swift as the Roes upon the Mountains.* || And into what a Panick were the Ammonites and their Confederates thrown, beholding their Bravery and heroick Conduct? And how did they flee and fall before them? And tho' they rallied again, yet they were not able to stand before the mighty and gallant Troops of David, but were overthrown with a very great Slaughter—the following Part of the Chapter in which is our Text, gives us the Account. A like Instance we have in † *The Sons of Reuben, and the Gadites, and half the Tribe of Manasse, of valiant Men, Men able to bear Buckler and Sword, and to shoot with Bow, and skilful in War, were four and forty thousand, &c. that went out to War—And they made War with the Hagarites and others—And they were helped against them—for they cried to God in the Battle, and he was entreated of them, because they put their Trust in him.—There fell down many slain, because the War was of God.*

Observe, *The War was of God*—not only did he permit it—but he inspired these Troops with Courage and Fortitude. And why so? Why because they cried to God in the Battle. They were a religious, praying Army, and their Courage and Valour was well founded.—So also we find Moses exhorting the People of Israel

to

|| 1. Chron. 12. 8.

† 5 Chap. 18, &c.

to the Service of God, as a proper Foundation of Courage and the Way to Success against Enemies * *If ye walk in my Statutes (says God by him) and keep my Commandments and do them—ye shall chase your Enemies, and they shall fall before you by the Sword—And five of you shall chase an hundred, and an hundred of you shall put ten Thousand to flight, and your Enemies shall fall before you by the Sword.* Success does not depend upon Numbers; for what a vast inequality is here? But if Soldiers were Men of Religion and their Courage founded upon it; what mighty Atchievements would be performed?——So that upon the whole here,——

That Courage that is necessary to make good Soldiers and successful and triumphant ones, is a religious Courage. —Possessed of the Fear of God and a reverential Regard to his glorious Majesty, they are in Alliance with Him, the God of Armies—and who then can stand before them? If God be on their Side to help them in fighting their Battles, who then can prosper that fight against them?——

The same I might say with respect to spiritual Enemies—who of them can harm us if God be for us? In this Case we shall come off Conquerors, and more than Conquerors over them all.——But without enlarging upon this Point, I close the present Discourse with the Address of Moses to the People of Israel, pertinent to the Subject I have been upon—§ *When thou goest out to Battle against thine Enemies, and seest Horses and Chariots and a People more than thou, be not afraid of them, for the Lord thy God is with thee.—And when ye shall come nigh unto the Battle, the Priest shall approach and speak unto the People.—You approach this Day unto Battle against your Enemies, let not your Hearts faint, fear not and do not tremble, neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your Enemies, and to save you.*

* Levit. 26. 3. 7. 8.

§ Deut. 20. 1—5.



T H E

Second Discourse.



II. SAMUEL 10. 12.

Be of good Courage, and let us play the Men for our People, and for the Cities of our God; and the Lord do that which seemeth him good.

IN the Morning we considered the Occasion of Joab's making this glorious Speech to the Host of Israel—and shewed in the first Place—The Lawfulness of taking up Arms to oppose and subdue unreasonable and inveterate Enemies.—

In the next Place—considered Courage as a necessary Qualification in Soldiers in order to Success and Victory, and placed it upon Religion as its true and proper Basis.—

I go on now,

Thirdly, To consider the Principles and Motives, suggested in our Text, that should influence Soldiers to a courageous and heroick Conduct, when they are called to encounter Enemies.—

Be of good Courage and let us play the Men. “Not for
“Pay and Preferment, for Honour and Fame,” but *for our*
People,

People, and the Cities of our God. “For the publick Safety and Welfare, in which the Glory of God is so much interested—God and our Country was the Word.—Let us be valiant from a Love to Israel; that are our People, descended from the same Stock, for whom we are employed; and in whose Peace we shall have Peace; and from a Principle of Love to God, for they are his Cities we are fighting in the Defence of.”

Here now it may be observed,——

That their People justly expect that they should behave themselves as Soldiers ought to do, in a manly and courageous Manner.—They are bro’t into Circumstances of Danger—their ambitious, restless and inveterate Enemies are plotting to dispossess them, and bring them into Bondage and Slavery or to destroy them.—And they will probably accomplish their Ends, unless something be done to curb and restrain them. In order to prevent the Miseries they are threatned with, they are obliged to raise Forces and Armies for the common Safety. And now if there are Numbers sufficient that offer themselves to go forth upon such an important Occasion, yet it is at immense Charge and Expence that they are rais’d and equipt and maintained: This that I have now said, before holds true as to the British Nation and her American Plantations.

And now can it be tho’t that the principal Design of a Nation or Country in forming military Expeditions, and putting themselves to this vast Trouble and Expence, is merely this, that Officers and Soldiers should be put into Pay and get their Bread? Have they nothing more in View than their putting on their military Habits and making a mighty Flourish with their Swords and Guns, and other military Implements? Is it all that is expected that they have the Appearance of Soldiers, but are at Liberty to idle away their Time, to give themselves up to Diversions,

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sions, and neglect speaking with the Enemy ; or if they do so, unconcern'd which Way Matters go ? Or if the Enemy comes to the Charge, skulking and sneaking away, and as timorous Hares fleeing, and this when they may not be pursued ? Can it, I say, be supposed that a Country expect nothing more from the Armies whom they send forth and support, to their own great Distress too in a Multitude of Instances, than all this ? Verily, Expeditions can't be tho't to succeed, unless both Officers and Soldiers exert themselves and play the Men. And as the profess'd Design of a Country in forming Expeditions, is that their Enemies, who are plotting their Ruin and taking their Measures accordingly, may be restrain'd and subdued ; so it is their just and very natural Expectation, that their Troops whom they send forth and maintain and promise a Reward to, should exert themselves to the utmost, that so, under God, they may be instrumental of accomplishing their Designs and lengthning out their Tranquility.—

Let us play the Men for our People, in Compliance with their just Expectations.—Armies raised and supported by a Country, do actually owe it their best Services. To exert themselves courageously and manfully in their Cause, is a Debt which they owe to it. And when they are negligent and careless, sneaking and dastardly, so giving Enemies Advantage against it, emboldening and animating them to pursue their Schemes for the Destruction of the Country, they are chargeable with downright Injustice. If their best Services are due to the Country then it is unjust in them to with-hold them—to betray the Cause they are engaged in, and give Enemies the desir'd Occasion to ravage and destroy it.—So that by Virtue of what a Country does for its Armies, and what it engages further to do for them, an Obligation on the Part of their Armies arises to exert themselves in the most courageous, vigorous Manner for their Good.—And then, besides they are bound hereto by military Oaths and Sacraments. And if they do

do not courageously do the Duty assigned them, they are also unfaithful to their God.—

Again,—*Let us play the Men for our People*, from a Principle of Love to them.—

Indeed most Men have a natural Fondness for their Country where they were born and bred up. The People of it are more natural than other People. When at a Distance from it, it is often thought of, and they desire a return to it. And it would be a grievous Thing to the most to be wholly banish'd from it, never to return more.—The most have a Desire for the Welfare of their Country; and such is the Love and Regard that many have for it, that they are dispos'd to serve it, and will accordingly exert themselves in various Ways to promote it's Happiness, and especially in such Places and Stations as give them Opportunity for it, and when also, agreeable to those Places and Stations, it is expected of them that they should do so.—And there is abundant Reason for every one to love his Country, for in many Instances that might be mentioned, he is under Obligations to it—yea every ones Interest is closely connected with that of his Country. So that if he has a Regard to it and serves it according to his Capacity, he himself shares in the Benefit. If one Member in the Body natural serves another Member, the whole is benefited, even so it is in the Body politic.—

A publick Spirit is before an excellent Spirit, and were it duly cultivated, the Publick would be in vastly more agreeable Circumstances than it commonly is.—But a private, selfish Spirit has very much gain'd the Ascendant of a publick one. The most may wish well to their Country, but they can't find it in their Heart to serve it. Or if at any Time they do serve it, it must be in a Consistence with serving their private Interest at the same Time.—The principal Question with many, when

Services are propos'd to them for the Good of the Publick, is, not what is Duty? not what will turn out for the Good of the whole? But will this and the other Matter turn out to my own private, personal Interest? If there is no Prospect of this, the Publick may take Care of itself for all them. But this most certainly is a very base and unworthy Spirit, more especially in Persons of Trust. Such as these especially ought to cultivate a Love and Regard to the Publick and a Disposition to do whatever Service lies in their Power.

" 'Tis related of Augustus, who (as one observes) was " one of the best and wisest of all the Roman Emperors, " before the Christian Religion was publickly countenanc'd in that State, that when the People offered " him the Title of *Lord*," a Title of Honour and Respect, " he refus'd it, and thought the Title of *Pater Patriæ*, the Father of his Country, more honourable." — A noble Instance of a publick Spirit.—He had rather wear a Title that carried in the Idea of it, Love and Kindness and Beneficence, than a Title of Dignity and Honour. He did not desire to be look'd upon merely as high and mighty, but in the more amiable and engaging Light of a kind and tender Father to his Country. He was dispos'd to shew himself such an one, to all Intenta and Purposes.

But then it is not incumbent merely upon Persons of Honour and Dignity and in Places of great Profit to be of a publick Spirit, but upon all, whatever low Sphere they may move in.—And to apply it to the Case we are considering,—It is not only incumbent upon Generals and Officers, whether principal or subordinate, but even upon private Centinels. And whenever they are in the Providence of God call'd to go forth to serve their Country, in Expeditions against the common Enemy, such should be their Love and Regard to it as to put

put them upon the most brave and gallant Behaviour, in order to subdue the Enemy, and that their Country may reap the Advantages and Benefits of a compleat Conquest.——

Thus I have considered the first Motive suggested in our Text, that should influence Soldiers to a courageous and heroic Conduct, when they are called to encounter Enemies.

There is another, which is not less great and important, which I now proceed to speak to—*viz.*

Soldiers should be courageous and active when call'd to encounter with Enemies from a Regard to God, as well as a Regard to their Country.—— *Let us play the Men for the Cities of our God*—The Cities which our God hath founded, and built up and protected, where he hath set his Name, his Sanctuary and Worship.—Cities and Countries in which the glorious Name of God is known and acknowledged, where his pure Religion and Worship is maintain'd. Such must doubtless be peculiarly dear to God. *The Lord loveth the Gates of Zion more than all the Dwellings of Jacob.** In Zion was his Name known and great. There was his Temple, where he receiv'd the grateful Tribute of religious Worship. And wherever this is the Case, God is glorified—There he has a special, peculiar Interest which is very dear to him.——The Interest of God, which is the greatest and most important one, ought to lie near the Heart of every one. Every one should be greatly concern'd for the Glory and Honour of his great Name, —should desire that it may be promoted, and endeavour according to his Station and Capacity that it may be so.—But now, if powerful and inveterate Enemies over-run Cities and Countries where God has been in some Measure glorified in the Way of his holy Institutions and Ap-
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* Psalm 87. 1.

pointments ; if Things are turn'd upside down, and the Sanctuaries of God become desolate, what will become of God's great Name ?— We find the Psalmist, on Occasion of the Heathen's invading Jerusalem and the Temple there, and running all Things into dreadful Confusion, thus praying to God † *Help us O God of our Salvation, for the Glory of thy Name.* And then uses this Argument to enforce the Petition, *Wherefore should the Heathen say, where is their God ?* It deeply concern'd him to think of the Dishonour done to God by the heathen-Enemy's prevailing against Jerusalem, the Holy City, the City of their Solemnities, the City of their God.—Now should heathenish and antichristian Enemies from Time to Time invade the Cities of our God, how would his Interest suffer, his Honour be debas'd, his Glory eclips'd ? And now, when the Cities of our God are at any Time in Danger from his and his People's Enemies, and it is necessary to draw the Sword upon them, ought not those who have it put into their Hands to wield it vigorously and dexterously, to destroy them, if they cannot restrain them ? Or in other Words, ought not the Honour and Glory of God to be such a dear and sacred Point with all who go forth against Enemies, as to animate them, and put them upon exerting themselves to the utmost, that they may be subdued, and the Interest and Honour of God on the whole be secured and maintained, as well as the temporal Good and Welfare of their People ?— *Let us be of good Courage and play the Men for our People and for the Cities of our God.*

And now I proceed to the last Thing to be spoken to, *viz.*

Fourthly, To consider the pious Remark which Joab makes upon the whole, to the Host of Israel, after he had animated and encouraged them in the Manner we have heard— *Be of good Courage, &c. And the Lord do that which seemeth him good.*

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As much as to say,—“ Let nothing be wanting in us,
“ whatever the Success be. Let God’s Work be done
“ by us, and then God’s Will be done concerning us.”
The Lord do that, &c.

It is an Acknowledgment in the First Place,—

That nothing could be done to Purpose in this Expedition they were engaging in, without God, without his Agency.——

And so it is in all like Cases.— Good and faithful, wise and brave Generals and Officers are necessary,—— Swords and Guns, and other Implements of War are necessary,—and Courage and Fortitude in all, both Officers and Soldiers, is necessary,—and under these Circumstances there is a probable Prospect of Success. But then “ a
“ most expert and valiant General, with an Army well
“ disciplin’d, equipt and posted, and consisting of sturdy,
“ resolute and bold Men, thro’ some unforeseen Accident,
“ some unexpected turn of Providence, the Change of the
“ Wind and Weather, may, thro’ their too great Boldness
“ and pursuing the Enemy too far, lose the Day.——
“ there is a secret, powerful, over-ruling Providence, that
“ determineth Events quite cross to the natural Tendency of Things and the rational Expectations of Men.—

That the Success of military Expeditions is with God, may be accounted for partly, from the Doctrine of his universal Providence.—*He hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.* * And if over all, why should his Presidency and Agency be excluded in an Affair of such great Importance as that we are considering? An Affair, which concerns the Interest of whole Provinces, Kingdoms and Nations?—It is a clear Dictate of the Light of Nature, that if God made the
World,

* Psalm 103. 19.

World, *He must be Lord of all.* But then besides what the Light of Nature dictates upon this Head, we find that divine Revelation is full and express in declaring the Agency of the most High in the Successes of War. *Thine O Lord is the Victory.* §—*The Battle is not your's but God's* †—*Thro' God we shall do valiantly, for he is it that shall tread down our Enemies* || A Multitude of the like Passages might be produced, were it necessary in Confirmation of the Point.—So that notwithstanding all military Preparations, the bravest Officers and Soldiers, the best concerted Plans, and the most vigorous, manly and proper Methods to execute them, yet after all, the Event is with God, the God of Armies. If Armies are, on the whole, successful according to Expectation and Desire, the Right Hand and Holy Arm of God is principally to be eyed and regarded, which has got them the Victory.— Again,

Secondly, The Events of military Expeditions are to be left with God. 'Twas as much as if Joab had said to his Forces, Let us do our Duty in the present Affair and leave the Event to God.— And certain it is that Events of this Nature as well as all other must be left to God. For God will do as he pleases in his own World and in his own Dominions. And his Hand can't be stay'd, he can't be hindred or opposed in any of his Measures. For none has an Arm like his. In vain may the united Strength and Force of all his Creatures be oppos'd to his. They are all as Grasshoppers before Him.—

But then what Joab here says, speaks a Disposition in himself (and the same he would lead his Forces to) to refer the Event of the present Campaign to his Disposal. *The Lord do that, &c.* And this was a religious Disposition in him. Whereas there is no Religion in referring the Event

Event of Things to God, merely because we are under a Necessity of doing so in Consideration of his Almightyness and can't help our selves. But that is a religious Disposition when, after we have done our Duty, we freely leave the Event to God, to order this out just as he pleases. This seems to be the Disposition of Joab at this Time. No doubt he desired Success and Victory. This was natural and rational. But then it was with this Proviso, if it was agreeable to the Will and Pleasure of God. He has a further View of God, than merely his being of Almighty Power, and so able to bring Events to pass. He eyes him at the same Time as being of infinite Wisdom, and so knowing what is best to be done in this great and important Affair. And he freely refers the Matter to the Disposal of his infinite Wisdom.——

In Affairs of this Nature we are considering, as well as all others, we are to lay this down as an undoubted Maxim, that God the great Governor of the World, and Disposer of all Things, is infinite in Wisdom. and so knows what is best to be done in every Case. The wisest and the best of Men are but short-sighted. They judge according to the natural Probabilities and Appearances of Things.—Viewing all Circumstances, they are led to conclude that their military Expeditions, not only will be succeeded, but that it is of the last Importance that they should be so, and that a Defeat will be the Destruction and Ruin of the Country. And according to the natural Course of Things, their Apprehensions may be well grounded. But yet they can't look into Futurity—can't say what may be in the Womb of Providence and what Turns may happen hereafter. Whereas God has the whole Plan of his Government before him in one entire, perfect View; and knows how to bring Order out of Confusion, Light out of Darkness. So that all Things are done by Him in the wisest and best Manner, and this on the whole, will be seen and felt and confess'd by his

his own faithful and obedient People.—So that in Times of War and military Expeditions, it is not for us to prescribe to God, but having done that which was our Duty to do, Events are religiously to be referr'd to Him, to whom they belong, to order them out, as He in infinite Wisdom sees meet.—

And now, from the several Heads that have been discoursed upon, we might take Occasion to reflect upon the Degeneracy of Mankind.—That instead of that Holiness, Love and Peace, which ought by all the Laws of Reason, as well as Divine Revelation, to be practis'd universally by them ; that they should be so much under the Influence of their Lusts and Passions—that these should operate as they do to the Misery and Distress of one another, in dreadful Wars and Slaughters and Desolations.—Tho' the Advice in our Text to Courage and Fortitude in military Expeditions is good, and should be complied with, yet how sad is the Consideration that there should ever be Occasion for such Advice ?

I might take Occasion also to mind you of your spiritual Warfare—To call upon you to enlist under the Banner of Christ—to put on the whole Armour of God, and under the Captain of your Salvation, to fight courageously against your spiritual Enemies, with which ye are constantly surrounded, that so you may finally receive the Laurels of compleat Conquerors which he has to bestow.

I might take Occasion also to lead your Thoughts up to the heavenly World, where are no Lusts and Corruptions, no Enemies, Wars or Tumults—where Holiness, Peace and Harmony reign and shine in glorious Perfection ; and excite you to labour earnestly that whatever may be the State of this lower World, whatever the Evils, Wars and Confusions there are in it, yet that when you are dismiss'd from it you may attain that glorious
World

World and the everlasting Blessedness and Joys of it.—
But these and other Reflections that might be offered I
shall pass over—and conclude with a few Words suitable
to the present Day.—

As God is the great Sovereign of the World and
Disposer of all Things; as we have a constant and ne-
cessary Dependence upon Him for all Good, personal and
publick, so it is but fit and proper that we religiously
acknowledge him, pray to him and trust in him for the
Bestowment of it.

The Design of this Day's Solemnity is in a publick
Manner to ask of God his Smiles upon us and upon the
Publick, our Nation and Land, thro'out the Course of the
ensuing Year more especially.—And now in Addition to
our Prayers and Supplications, may we all truly humble our-
selves before God for our manifold Sins, and reform every
Thing that is amiss amongst us.—Let every one care-
fully see to this.—May this be the Case universally with this
People. For notwithstanding we may make many Pray-
ers, yet if we continue impenitent and unreformed, we
may with very little Reason expect that God will smile
upon us and bless us.—But if we are willing and obe-
dient we may expect to eat the Good of the Land—to be
bless'd in the City and in the Field, in our Basket and in
our Store, and in all the Works of our Hands.—
Godliness is profitable for the Life that now is.

But then besides the common and ordinary Concerns
of the Year, which we are this Day call'd upon in a pub-
lick united Manner to ask of God his Smiles upon, we
are so also and more especially to ask them upon us, as to
the War which we are engag'd in.—For the Success of the
British Arms in *Europe* and *America*, and for the Success
of the Arms of THE KING OF PRUSSIA, that glorious
Potentate, that courageous, religious and successful Hero,

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whom

whom God hath rais'd up to espouse his Cause and oppose his and his People's antichristian Enemies, and by whom great and memorable Exploits have been perform'd since the present Rupture among the Nations.

And very signal and glorious also has been the Success wherewith God has crown'd the British Arms both in Europe and America, more especially the last Year.

We were in Hopes that the last Year would have finish'd the Campaign, especially in America: That besides the Reduction of the strong and important Fortrefs of *Louisbourg*, we should have penetrated into the very Heart of *Canada*, and made an effectual Conquest of that too.—But in this our Hopes were disappointed—and we are again to make another Attempt.——

OUR GRACIOUS SOVEREIGN and his Ministers are very sensible of the Necessity of the Reduction of it, in order to the Well-Being, and even the Being of these American Provinces and Colonies: Of whose Importance to the British Nation they are doubtless more sensible than in Times past. As an Evidence of this a considerable naval Force was order'd to Winter here to protect us and to be early in the Spring upon Business.—And in Addition to this, a grand Fleet and some Thousands more of British Troops are destin'd hither to join those already here.—How ready to assist us with their Fleets and Troops and Money!—How solicitous for our Preservation and Safety! And OUR GRACIOUS SOVEREIGN, who has long been a nursing Father to the Nation and its Dependencies (may God still preserve his anointed!) he doubtless expects that his American Subjects, for whom he has and is doing so much, should exert themselves in that which is more immediately their own Cause, their own Interest, and on which their own Safety depends.——

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Tho' we have in past Years been unsuccessful, as to the present Affair, been greatly perplexed, had our Numbers much thin'd and been at great Expence, yet we are not to be disheartned, to set down and give up the Point. We are call'd upon by the King and his illustrious Ministers to go again upon this Expedition, and there is an absolute Necessity of our going. And as we have always prov'd loyal and faithful to the British Crown, shall we show ourselves otherwise upon this very urgent Occasion? What would be the Consequences should we refuse to obey the Orders and Commands of our Sovereign and our Rulers that are sent by him?—Wherefore, it is to be hop'd that many will be spirited to go forth upon the present Expedition.—Remember it *is for your People and the Cities of your God*, that you are call'd to go forth, for the Protection and Safety of.—That the Good of your dear Country, the Honour of God, his Cause and Interest which is so dear and precious to him, requires your going forth.—Consider how great and happy the Consequences of Success will be to your Country and to yourselves, if you engage, and how highly you will be honour'd and respected if you are made the Instruments of preserving this People and all their dear and sacred Interests.—Besure good Soldiers, by whom great and notable Exploits are done, are worthy of Respect, of double Honour, tho' sometimes it may have been ungratefully withheld from them.—Consider also how terrible will be the Consequences, should this People be backward, should they refuse to lend a helping Hand upon this great Occasion.—How great will be the Hazard of our Enemies prevailing against us, of rooting us out in Time, of destroying us, or which is next akin to it and perhaps as bad, of bringing us into miserable Bondage and Slavery? And can New-England Men, who have all along enjoy'd the sweets of Liberty both upon civil and religious Accounts, bear the Thot of this with any Patience? Shall they not exert themselves vigorously and to their utmost to prevent this most ter-

rible Calamity? Can they bear to think of being depriv'd of their precious and invaluable Liberties, especially, when it was with so great a Sum, such an immense Expence of Blood and Treasure, that their renowned Fathers purchased them—leaving their Native Land and all their fair Inheritances, and coming into this desert Land, *a Land not sown*, that they might enjoy their Liberties themselves and transmit them down as the best Legacy to their Posterity in successive Generations.—And thro' the Indulgence of Heaven, they have been handed down even to us of the present Generation. And shall we not endeavour to have them continued and handed down to those that come after us? O that that generous Ardor which glow'd in the Breasts of our Fathers might be enkindled in all our Breasts, and in the Breasts of all the Sons of New-England!—It is for the good of this People, and for the Cities of our God, that I think my self call'd upon this Day to encourage this important Enterprize.——

Some possibly may be dispos'd to engage in it, if they could be satisfied that they should be well provided for as to the Necessaries of Life, and might be suitably accommodated and have Help and Medicines in Case they are sick.—Whether any in Times past have had just Cause but to complain upon these Heads, it is not for me to determine.—However, if there have been Defects, it is a Pity that they should be remedied; and the Soldiers should have as much Satisfaction as they can well have of there being so. For doubtless, Soldiers, who must unavoidably meet with various Hardships in a Campaign, stand in Need of good wholesome Food to keep them in Vigour and to enable them to do the Duties assign'd them, and ought to be taken Care of and provided with suitable Medicines when they are sick. And we hope they will find it so in the ensuing Campaign.—So that if any Thing disagreeable as to these Matters have happen'd in Times past, it is to be hop'd this will not prove a Hindrance and Discouragement to their engaging in the present Affair.——

And

And now, as to those who may go forth upon this Expedition, I must, agreeable to the Subject I have been upon this Day, address you as Joab did the Host of Israel. *Be of good Courage and play the Men.*

I have endeavour'd to shew you the Nature of true Courage, that it must have its Foundation in Religion.— It is incumbent upon every one of us here present, to fear God and his Commandments, to believe on the Name of his Son Jesus, as we would be happy here and hereafter. But how incumbent is this upon those who go forth to War? that so God may go along with them to preserve and protect them? Or if they fall in Battle that they may indeed die in the Bed of Honour, and that from the World militant their Spirits may wing away to the World triumphant?

The great End of your going forth is *to serve your People and the Cities of your God.* May these important Interests be very dear to you. In order to secure them it is necessary that you be courageous and valiant, that you be bold as Lions—not running needlessly into Dangers, nor avoiding them when Duty calls, trusting in God for Protection.—Most Soldiers would doubtless look upon it as a Shame and Reproach to be tax'd with Cowardise, to sneak and skulk and flee away when none pursued, yea tho' they were pursued. But verily, notwithstanding the Sprightliness and Agility of your Bodies and Flow of animal Spirits, there is Danger lest you prove Cowards and suffer the Reproach of such unless you are possessed of a Principle of Religion. There can be no true Fortitude in the Want of this, and if there is no true Fortitude, there can be no good Soldiers. Religion, as has been said this Day, most certainly makes the best Soldiers.

Health and Vigour of Body is necessary—Arms and a Skill in using them are also necessary. And when Religion

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gion is the Spring that sets all a going, then they become Herpes and are likely to do valiant Exploits.

Wherefore let every one be concern'd that he have the Fear of God in his Heart and his Laws written in his inward Parts.—Let every Sin be repented of, forsaken, and Pardon sought for most earnestly thro' the Blood of the great Atonement.—Let no accursed Thing go along with you into the Camp to trouble the Camp and to provoke God to blast you. Alas! that there is so much horrible Profaneness and Impiety in Armies, and that it is the Case in such numerous Instances, that when young Men, many of whom have always lived in agreeable Families and who have themselves been decent and agreeable in their Manners, yet when they come to enlist as Soldiers, at once throw off all Restraints and grow vain and frothy, and rude and profane, imagining, it seems, as tho' in this way, they were to recommend themselves as good, cheerful, brave Fellows and fit for the Business. Would to God, that there was more of the Fear of God and of his great and glorious Name among Men in the military Life, whether supreme or subordinate. For the Profaneness and Impiety which so much abounds among them is an ill-boding Symptom. Do you my Friends, who may go forth keep yourselves from every wicked Thing. And may you be strong and very courageous—may all our Forces be so and do Exploits, and bring the present Campaign to a happy Conclusion, so as that our Tranquility may be lengthened out.

And as this great Affair is of a publick Nature, as *it is for this People and for the Cities of our God*, so it concerns us all, and this whole People, to forsake every evil and false Way, to repent and return to him, and to be much at the Throne of Grace, that so God may smile upon it and crown it with the desired Success.—O that this may be the Case with us and this whole People.—

And

And now, in a Word and I have done.—

Tho' it is much to be desired that People should go forth upon this Expedition, and that every Thing may be in the best order, and that it may be succeeded, yet I can, by no means assure you of Success. But let the Event be what it will, Duty is ours. If we obtain Success, this must be attributed to God most High, who performeth all Things. Let us therefore humbly leave the Matter with him. *The Lord do that which seemeth him good.* If we have a proper Sense of God, of his Dominion and Sovereignty, and infinite unerring Wisdom, if we are possessed of a Spirit of Religion we shall do so. We shall be dispos'd to submit to his Will, tho' we should be unsuccessful, as knowing that all is well that God doth, and that all will turn out well to his own People.

Indeed, God is wont to work by Means and Instruments. And when these are such as they should be and properly employ'd, we may hope for comfortable Events, as particularly in the Case we have been considering.—The People of God have abundant Cause to rejoice in his wise and righteous Rule. And in consideration that such is his Rule, it is but a proper Respect that they owe him, heartily to refer themselves and all their Concerns to his Disposal, and humbly acquiesce in his Dispensations when they are dark and gloomy. And amidst all, they may rejoice in the Prospect of the heavenly World, which, thro' Grace, they are the Heirs of, where all God's Dispensations will be kind and gracious, and all Evils forever unknown.——

God grant we may all finally arrive there, thro' Jesus Christ our Lord, to whom be Glory forever and ever.

A M E N.

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